

^K Meditations

miscellaneous,

HOLY and Humane.

Horat. *De Ar. Po.*

*Quicquid precipies esto brevis--
Lectorem delectando pariterq;
monendo.*



LONDON,

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TO
THE RIGHT
HONOURABLE,

THOMAS *Lord Coventry,*
Baron of Alesborough, Lord
Keeper of the Great Seale
of England, and one of his
Majesties most honour-
able Privie Councell.

Right Honourable,



Or in expe-
ctation of
future be-
nefits, or a-
ny thing to be receiv'd,
A; but

The Epistle

but in a thankfull acknowledgment of former favours already conferred, do I present these short meditations to your Lordship, and if we shal esteeme of Bookes (which *Erasmus* doth) *in quibus argumenti utilitas commendat eloquentiam*) rather by the matter wch it doth deliver, than the strength or meannesse of the stile in which it is deliver'd, there will
not

Dedicatory.

not want that to commend this; it is but short, and such as will be rather a diversion than an imployment, in which you wil happily finde somewhat that will please, and somewhat that will profit, so that the time will neither seeme tedious, nor the paines altogether lost; I desire your Lordship to weigh them, not by their owne worth, but

The Epistle, &c.

by the devotion of the
Author, whom with
many favours you
have bound to be ever
at

*Your Lordships Service
to command,*

To the Reader.



*It is not out of
desire of being
knowne, nor
out of a desire
to bee thought
to know, that I doe commend
this small tract to the world;
but to take up the roome of
worse thoughts in thy head,
and of worse bookes in thy
hands; it is the worke of
younger yeeres, and the fruit
of idle times, not of a serious
study, and no otherwise doe I
publish it to view; though I
am perswaded it would con-
duce much to the peace of the
Church,*

To the Reader.

Church, if bookes of this nature were more in use; it were to be wish'd that inferiours would imploy their time rather in a holy meditation of those truths which are already receiv'd in the Church, than in making themselves, or shewing themselves able to defend them; not that I would commend an ignorant devotion to any, or desire men to know lesse good, but more to practise that good which they know; not turne Religion into disputation, but turne their disputation into action, and obedience; they shall finde in the last day that it is holinesse, not knowledge

To the Reader.

ledge (I doe not say holinesse without knowledge) that must bring them to Heaven; Supremo illi judici non scripta approbanda, sed facta; not the disputer, but the doer of Gods will shall be justified; men while they spend their time in disputing what they should doe, they too often neglect to doe even those things which are without dispute; in this book if there be little paines, yet there is no hurt, nay, it is thy owne fault if there rise not some good to thee from it, which if thou second with practise will bring thee to an eternall good which I wish thee.

Errata.

Pag. 21. l. 25. for mayest & makest.
p. 57. l. 5 for workes & words.



Imprimatur.

Thomas Weekes, R. P.
Episc. Lond. Cap.
Domest.





Meditations.



Take the word
of God the
Rule; and God
Himselfe the
Paterne of all
thy actions; contemplate
God and thy selfe; what
He is, what Hee requires
thee to be, like him in a
degree, though not a per-
fection; in a perfection of
sincerity, though not of
degrees. Doe nothing a-
gainst thy word, and let
P. B. 40. thy

thy word be regulated by
God's word; doe not ill
for company, nor good
only for company.

Let thy talke not bee
much, and that profitable:
bee sparing of oaths and
promises, and performe
both: shun jests in holy
things, and abhorre lyes
though in jest: speake to
the capacities, but not to
the humours of men; so
frame thy talke, as one that
is going shortly to give an
account of his words: de-
tract from no man but thy
selfe, speak well of all men
till thou knowest other-
wise, and where thou canst
not

not speake well, be silent :
meditate often upon the
shortnesse of thy life, and
be carefull so to employ
it, as that thou doest not
make thy account long ;
measure the length of it as
the Scripture doth, by a
bubble and a shadow, and a
flower light & vanishing ;
but yet to comfort thy self
in this present state with
the remembrance of the
future ; that if this life w^{ch}
thou hast be short, yet that
which thou hopest for is
eternall.

B 2

My

My life is like a bubble, but
—a blast.

At first God breath'd into
—me, and I live;

And like a bubble I doe daily
—waste,

And am like water powr'd in-
—to a sieve:

Lord, since I am thy bub-
—ble, when I dye,

Like to a bubble let me as-
—cend on high.

Or if you will, my life is like
—a flower,

And like a flower for a while
—I stand;

I am, and am not in another
—houre,

For I am gathered by the ow-
—ners hand;

Since

*Since I am so, why am I so
—corrupt,
That doe not know how
—soon I shall be pluckt?
But of all flowers; most of all
—me thinks,
Resembled in the Marie gold
—am I;
And like the Marie-gold
—that wakes and winks
Still as it sees the Sun, am
—borne and dye;
But here's my comfort,
—with that flower, when
The Sun appeareth, I shall
—blow agen.*

*Affect not to set out thy
selfe to the World, nor to
thy selfe; speak not thine
owne praise, nor greedily*

B ? heare

heare it from others, nor too easily believe it; spend thy time rather in pressing forward to what thou should'st be, than in idely contemplating or contenting thy selfe with what thou art; think meanly of thy selfe, and that thought will both make thee modest (for he that suspects himselfe is not bold) and eager in the pursuit of that goodnesse or knowledge wherein thou supposhest thy selfe defective; be ready rather to give, than to take an applause; and if thou art apt to thinke thou deservest well, check it, with

with thinking how many deserve better.

Let thy thoughts bee such to thy selfe, that if it should be suddenly ask'd, what thou think'st on, thou mightest not blush to tell ; stifle sin in the first warmth and quickning, before it shape too far : a twig may bee pluckt up with one hand, which the whole body cannot wag, when it is a tree ; even evill thoughts are evill, and though yet they bee not, yet cherish'd, will spread into evill actions.

Be not easily provoked, and easily be friends ; give

no occasion of exceptions
thy selfe, and doe not easi-
ly take exceptions at o-
thers; and bee ready to
make satisfaction to those
that have just exceptions
against thee; it is a greater
vertue to forgive one inju-
ry, than to doe many cur-
tesies; because it is harder:
and it is harder, because
more against nature; for
many a man will doe for
another, that wil not suffer
for him; therefore it is a
greater perfection to bee
contented to suffer, than to
be willing to doe, unlesse
it bee to doe for those of
whom we have suffered,
for

for our enemies, which is the highest.

Affect the company of those who are abler than thy selfe, and desire rather to partake of others sufficiency, than to publish thine own; in meaner company thou mayest be admired more, but in this thou shalt profit more: it is better to learne wisdom from those that are wise, than to be thought wise by those that are ignorant: be studious rather of being able, than of being so accounted; not to pick up thy knowledge, especially thy opinions, from other

mens discourse; but with paines and industry rather to search out the knowledge of truth thy selfe, than lazily to take it up from others.

In Religion examine, but not broach opinions; ever incline to Antiquity, and suspect novelty; in middle things ever submit to the Authority thou livest under, and let the Churches opinion be thine.

Measure not equity and right by friends and profit, nor doe wrong, either to get, or to do a curtesie; not upbraid others with the kindnesse thou doest for them,

them, nor forget the kindnesses which others do for thee: be sparing of receiving a curtesie where it is an ingagement, and of doing one where it is dishonorable.

Be not wilfull nor wavering, not change but upon good reason, not obstinate against reason; not believe every report, not to report every thing thou believest; not grant every thing which thou canst not answer, but suspect rather thine owne insufficiency that cannot defend it, than cry down the matter as not to be defended.

Be

Be sparing of thy commendations, especially of thy selfe; commend no man undeservedly, that is flattery; nor thy selfe, though never so deserving, it is vaine-glory.

Doe not admire or applaud what thou understandest not; do not seem to understand where thou doest not; it is better to acknowledge thy ignorance, and learne; than falsely to professe learning, and be still ignorant.

Desire rather to do wel, than to heare well; if thou canst, preserve to thy selfe a good report, but be ambitious

bitious onely of a good conscience; doe not measure thy selfe by other mens reports, nor measure other men by thy selfe; ask thine owne heart, and not their tongues, what thou art.

Labour to reforme thy selfe first, let other mens sins rather be the subject of thy griefe, than of thy discourse; so speake of other mens sins, as that thou detract not from the person; and so excuse or mitigate the slip of any person, as that thou seeme not to countenance the sin.

Doe not thinke thou
art

art good enough, so long as thou art not knowne to be otherwise, and never thinke thy life so good, as not to need mending.

Say nothing but what thou meanest, and promise nothing but what thou art able; not to intend what thou speakest, is to give thy heart the lye with thy tongue; not to performe what thou promisest, is to give thy tongue the lye with thy actions.

Do not greedily finde fault in any, nor reproachfully publish it; but rather by a hidden and oblique way to insinuate his error
to

to him, than detractingly to blaze it; seek not the advancement of thine owne wit by another mans folly; not alwayes comply with the fortune, and censure him that is downe, not ever judge of things by the event, nor condemne that as unadvisedly undertaken which succeeds ill.

Put not off devotion and the duties of Religion with want of leisure; nor the needy, and duties of charity with want of ability; in both, though never so straightned, thou mayest doe somewhat, though the lesse; a sigh or a groane in the

the one, and a cup of cold water in the other thou canst not be without.

When thou promisest, think thou mayest be taken at thy word; be nothing in a complement, which thou darest not stand to in earnest: as there is lesse sin, so there is lesse wrong in denying than in not performing; to deny is at most but a discourtesie; not to performe is an injury; for if thou denyest, hee may seeke to others; if thou deceivest he fails of all; it is lawfull for thee not to promise, it is not lawfull for thee to breake promise.

Observe

Observe what is good in any man, & learn it; what is evill, and eschew it; if any thing good in thy self, to be thankfull for it; or evill, if evil of punishment, to beare it; if evill of sin, to repent of it; not deride any mans imperfections, but thanke God that they are not thine; not to scorne any friend for an error; but be sorry that he is wrong, and be so much his friend as to endeavour to set him right.

For a servant ever to speake well of his Master; if ill, to speake the best; if ill to him, to impute it to
his

his ill deserving, is a duty, yet a commendations; to thinke obedience a vertue, not servitude, and that it is not the least mastery, so far to command ones selfe, as to be contented to submit to the commands of others.

Doe curtesies for others as gifts, not looking for requitall; receive curtesies of others as loanes, and meaning to repay; what favours thou doest for others, to forget them; if thou receivest any, ever to remember them; not to requite the injuries of an enemy with the like, nor
the

the good turnes of a friend
only with the like.

Speake not censoriously
of thy betters, not scorne-
fully of thy inferiours, not
vain-gloriously of thy self,
not to boast of thy selfe
that w^{ch} thou never didst,
nor to assume to thy selfe
the praise of that learning
and wit, which is not thine
owne; not slightly and un-
dervaluingly to speake of
other mens vertues, and not
at all of their vices; not to
think superciliousnesse ma-
jesty, or a grave reserved-
nesse wisdom, as if thou
would'st bee therefore
thought wise, because thou
sayest

sayest little; not be a riddle which is rather to puzzle curiosity, than to benefit society, which man was made for; and therefore be such rather as men may make use of thee, than be troubled to know thee.

Be covetous of nothing but of doing good, and be prodigall of nothing but good counsell; be slow in believing ill of any, but slower in speaking it.

In place of judicature, looke not whose cause comes before thee, but what; and judge even thy brother, not as a brother, but a Iudge; not measure
the

the sentence by the relation; not sell judgement, nor do a profitable wrong; it will never repent thee that thou art the poorer for doing right.

Be milde to all, but know when to be severe; there is an unseasonable meekness: I know not which is worse, to be angry unjustly, or not to be justly angry; if by the first thou mayest wrong an innocent person, by the other thou mayest a guilty; sometime to be silent at, is to encourage a fault; it may be a due chiding would reforme that offence which takes heart with sufferance. Af-

Affirme not any thing out of humour, or because thou hast affirm'd it; it is a greater disparagement to stand in a lye, than to recant an error; to erre is but a weaknesse, and the case of all; to acknowledge an error is a vertue, and the praise but of a few; but to maintaine an error is a sin, and it is a greater offence to justify a sin, than to fall into it.

Love, but not bee fond of the body; to love it is a duty, to be fond of it is a sin; let the fare bee such as may neither impair the health of it, nor the devotion;

tion ; the apparell neat, not chargeable, not mimically in, nor ridiculously out of fashion ; such as may agree with thy estate, thy yeares, thy profession; not at all to invent, and slowly to take up a fashion, and that rather because thou would'st not be singular, than because thou likest it, and as may shew thee willing to be constant, but not obstinate.

Let thy recreations bee short and diverting, such as may rather fit thee for businesse, than rob thee of time ; long and tedious sports do rather take away the

the stomacke to serious things than whet it; he that makes recreation a businesse, will think businesse a toyle.

Submit to every fortune, and like it, not place felicity in wealth & greatnesse; to be without, and yet not to want these; or to want, and yet not desire them; to be able to manage a great estate, and to beare a mean; to like Gods will even when it crosseth thine; cheerefully to passe over crosses, yet to take notice of them; to be patient, but not without sense; to bee sorrowfull, but not without
out

out hope; not to grow great by corruption, nor to grow proud with greatness; not to grow strange to others in a high estate, or think God so to thee, or you so to him in a meane; not to ebbe and flow with thy condition, and be either supercilious or dejected; to take the changes of this world without any great change in thy selfe; he that is contented ever with what hee is, makes himselfe happy without a fortune.

Think of death as a thing certaine, (it may be) at hand; that Physicians

C dye

dye ; that Kings in this are Subjects ; some like crude fruit , are pluckt off by casualty , others like over-ripe , drop off with age ; old & young , there are graves of all sizes ; to endeavour therefore rather to procure eternall life , than to prolong this ; and use meanes rather to sweeten death , than to defer it.

Learn not to thinke of the things of this world as of things of continuance ; and to use the things of this world , not as an owner , but a Steward ; so thou wilt bee neither loth to leave them , nor afraid to
account

account for them.

Doe curtesies to thy friend, not wth hope to receive greater ; and receive curtesies of thy friend, as if thou hadst done none ; think of requiting the good w^{ch} thou receivest, though thou deservest it ; expect no requitall of that good which thou doest, though undeserved, lest failing of what thou expectest, thou repent of what thou hast done, and lovest the praise of thy goodnesse, by looking after the reward of it.

Commend no man to his face, and censure no man behinde his back ; if

C 2 thou

thou knowest any good thing of him, tell it others; if any ill, or vice, tell it himselfe; so by telling others of his good parts, thou wilt procure for him a good opinion; and by telling him and admonishing him of his faults, thou wilt make him deserve that good opinion.

Abstaine not only from ill, but from the appearance of it, lest thou heare ill undeservedly, or doe ill unawares.

Let thy discourse be neither light nor unseasonable; such as may call either thy goodnesse in question,
or

or thy judgement: if thou canst not speak wel, say nothing: so if others be not bettered by thy silence, yet they shall not be made worse by thy discourse.

Thinke meanly of thine owne sufficiency, though others thinke not so; look much upon thy defects, and little upon thy good parts; and think that thou art short, not only of what thou oughtst, but of others; that that which thou know'st, is nothing to that of which thou art ignorant; and therefore to labour rather truly to know thy selfe, than to make

C 3 those

those small parts superficially knowne to others.

Scorn not to be better'd by the good example of others, and be carefull not to make others worse with thine; do nothing in which thou would'st not be imitated; and imitate nothing which thou know'st is not fit to be done; it is a fault to do what thou should'st not, it is none, to learne what thou should'st doe of any.

Thinke in the morning what thou hast to do this day, and at night what thou hast done; and doe nothing upon which thou mayest

mayest not boldly aske
Gods blessing; nor (as neer
as thou canst) nothing for
which thou shalt need to
ask his pardon; let thy first
care be, not to do ill; thy
next care to repent of it;
account often with thy
selfe, thy last account will
be the lesse, be not afraid
to looke upon thy score,
but be afraid to increase it;
to despaire because thou
art sinfull, is to be worse,
because thou hast beene so
bad.

*Bee thy life like his that
must
Account, and hath it but
in trust;*

C 4

Let

Let the actions of thy
youth,
Answer not the times, but
truth;
Let thy words be modest,
few;
Thy opinions firme, not
new;
Thy mirth plausible, not
vaine,
Not abusive, not pro-
fane;
Live not onely to the
eye,
Sin is sin, though none be
by;
Witnesses doe onely
prove,
Not make guilty; and
true love
of

Of virtue, more esteemes
in ought
So to bee, than to bee
thought;
'Tis weaknesse to eschew
the scarre,
Not the ulcer, & preferre
Esteeme to truth; deeds
must be
Such as God approves, not
we;
Bee in private what you
seeme
In publick-view; and not
deeme
All things lawfull, that
are hid,
Not whats seen, but whats
forbid,
--- is unjust;

*And onely what wee may
we must.*

Be not wicked with advantage, nor be drawne to doe a gainefull sinne; not thinke that godly which is gainefull, but thinke that gain enough which is with godlinesse; he that makes his commodity the measure of his actions, for a morsell of bread that man will transgresse.

Ever learne to be ever contented with what thou hast, in as much as there is nothing which by the appointment of God doth not happen unto thee; and to dislike what God doth,
is

isto do what God dislikes;
and make that a sin, which
was before but a punish-
ment, and, as it might have
beene used, a blessing; to
finde fault with God, is to
make a fault in our selves;
that which God doth may
be harsh, it cannot be un-
just; or if that state which
thou hast be bad, yet that
which thou hopest for, is
better.

Thinke not well of thy
selfe, though others think
so; yet to give no occasi-
on to any to thinke other-
wise, and give the glory of
both to God, both of thy
good parts, and their good
opinion.

Every

Every morning take leave of the things of this World, as thinking thou mayest part with them before night, and every night to examine the employment of that day, as thinking thou mayest account for it before morning; he that is ever providing for his going, wil lesse increase his account by tarrying; we doe not commend his providence, that hath his furniture to buy when he should take horse.

Make not a neighbours fault greater to men than it is, nor thine owne lesse to God; to excuse thine own
fin,

sin, is to double it; detractingly to aggravate anothers fault, is to make it thine owne.

Busie not thy selfe in searching into other mens lives; the errors of thine owne are more than thou canst answer for; it more concernes thee to mend one fault in thy selfe, than to finde out a thousand in others.

Be carefull not to fall into sin, being fallen, not to lie in it; being surprized, not to stand in it; confession is some part of satisfaction; by denying a little sin, thou makest it great, by truly

truly confessing a great sin to G O D , thou makest it none.

If thou hast liv'd long, thinke thou hast the longer account, thinke thou hast had the longer time to provide for thy account, and therefore hast the greater sin, if unprovided; where G O D forbearcs a great while, he expects a greater increase; as where men give long day, they expect larger payment.

Performe not the things of Religion, either out of vaine-glory, or custome, sincethe goodnesse of these is not measur'd by what is done,

done, but by what minde
we do it with ; *Cursed bee*
he that doth the worke of the
Lord negligently ; there is
that curse upon negligent
doing, which upon unwill-
ing leaving of it undone,
is not ; there is little diffe-
rence betweene not doing
what thou shouldest, and
not doing it as thou shoul-
dest ; to doethy duty for
shew only, or in shew only,
is to doethy duty, and be
stil undutiful ; if that which
thou doest be right, if the
mind with which thou do-
est it be not so, al is wrong,
and thou forfeitst the ac-
ceptation of what was
good,

good, by the ill performance.

Two things do not trouble thy selfe to know, other mens faults, nor other mens estates; the estate of thine owne soule, and the amendment of thine owne faults, let that be thy study; not thinke any sinne lesse because it is hid; remember that to him that shall judge thee it is open, and that in the last day *God* will not measure his judgement by ours, the day of judgement will condemne many a man whom wee have quitted.

Do not practise Religi-
on

on in shew only, yet shew
it in thy practise; think no
sinne little; nor no good
which thou doest great, it
is from the acceptance of
God that it is good at all;
hope for, but not challeng
a reward of thy wel doing,
yet not for it selfe, but for
what Christ hath done;
measure thy selfe not by
what others are, but by
what thou oughtest to be;
remember thy sinnes with
griefe, and thy goodnesse,
the one, for that thou hast
beene so bad, the other,
that thou canst be no bet-
ter; and though thou canst
not attaine to perfection
on

on earth, yet aime at it.

Labour not only to know what thou shouldst bee (that most men doe) but to be so; nor at all to know what other men are; thou shalt not answer for it; be carefull, if thou canst, to make others better by thy good counsell, or at least, not to make them worse by thy example.

Be ever contented with thy present estate, but, if thou canst, better it; do not corruptly thrust thy selfe into any place; and being in, doe nothing that may thrust thee out; make the execution of thy office,

a discharge of thy conscience, not an improvement of thy estate ; and desire any place rather to doe good, than to grow rich ; give no bribes to procure an unjust thing, nor take none to do one; and if thou art in the place of judicature, remember thy office is to give sentence, but not sell it.

Do not make any sinne lesse by custome ; for as men doe at first lesse like sinne, so with continuance they doe lesse feele it ; as those that are accustomed to carry burdens, are lesse sensible of the weight; and
if

if thou doest now the same things with more ease, doe not thinke that the sinne is more light, but that thou art more hardned; and thy case is so much more desperate, by how much want of sense is neerer to death, than paine; feeling is an argument of life, thou art a dead member if thou hast lost thy feeling; but here's the misery, that thou hast lost thy feeling in regard of sin, but not of punishment.

Fix thy desires upon such things as may not shame thee in the obtaining; and compasse thy desires by
such

such meanes as may not shame thee to own; though that which thou seekest for be good, yet while the way by which thou seekest for it is evill, thou shamest the end by the way; and shamest thy self in the end.

Thinke no sin little, and make it not great by iteration; what is a Mountaine of earth, but an accumulation of many little dusts: What is a floud, but a concurrence of many little drops; a little prick being neglected, may fester to a Gangroin; by how much that in which thou sinnest is lesse, by so much thy sin is

is the greater, that wouldst dishonour God for so little a thing.

Think of death as a thing thou must meet with ; and of thy life, as a thing thou must part with ; and not to love too well that life, that keeps thee from a better ; nor at all to feare that death that leads thee to a better life ; this life is a journey, and the world an uneasie horse, that with much jolting, and some falls, brings you to your home, and why art thou unwilling to alight ; love rather that passage that leads to eternall happinesse, than that life which

which keepes thee from it,
and not without continu-
all misery.

Study rather to make
thy selfe fit for any em-
ployment and place, than
to thinke thy selfe so; and
be preferred by thy desert,
not by purchase; slip no
lawfull meanes to doe thy
selfe good, and use no un-
lawfull; he which grow-
eth great by buying, doth
likely continue that great-
nesse by selling.

Measure thy wealth by
thy minde, not by thy e-
state; a contented minde is
ever rich; but measure thy
expence by thy estate,
not

not by thy minde ; not what thou would'st doe, but what thou art able to doe ; think not frugality a disparagement ; nor out-run thy selfe to keepe pace with others ; this is to procure that which thou fearest ; and lest thou shouldst be thought meane, to become so ; many times a slow pace performes that journey, whil'st galloping tyres by the way.

Let thy thoughts bee such to thy selfe, as thou art ^{not} asham'd to have God know them ; and thy words such to God, as thou art not afraid to have men
heare

heare them ; and let thy whole life be such toward God and Man, as that thou neither dishonour God by thy ill life, nor draw others to the same dishonour of him by thy ill example.

Pleasure not thy selfe by wronging others; nor with the unjust Steward, make thee friends with other mens monies ; lest while thou would'st buy other friends, thou sell **G O D** ; comē to promouō, if thou canst by friends, not by money ; if thou deservest it not, thou wrongest others ; if thou dost deserve it, thou wrongest thy selfe.

D The

The goodnesse of the minde, is witnessed in the outward actions; the goodnesse of the outward actions, is determined by the intention and minde; inward goodnesse without outward shewes of it, is like a Tree without fruit, uselesse; & outward shewes of goodnesse without inward sincerity, is like a Tree without heart, livelesse; that thou art good inwardly in thy heart, is thine owne comfort; that thou dost outwardly professe this goodnesse in thy life, is others benefit; thou thy selfe art not the better for

for that goodnesse which thou dost not make shew of, others are not the better for that goodnesse of w^{ch} thou makest no shew; so inward sincerity is required in respect of God, outward profession onely in respect of men; by the first thou art a true Christian; by the other it doth appeare that thou art so.

Neither undertake much, nor talke much, and that to the purpose; deliver thy minde rather in profitable language, than curious; by this, happily, thou wilt gaine more applause, but by the other thou wilt doe

D 2 more

more good, and it is a greater vertue to do well, than to heare well.

Do nothing which thou disallowest; disallow thy selfe some things w^{ch} thou mayest doe, but nothing which thou oughtest to do; give no liberty to thy selfe in unlawfull things; use not the utmost of that liberty which is given thee in other things; and so use thy liberty in what thou art permitted, as that they may not hinder thee in the things thou art commanded.

Promise nothing which may prejudice thee in the perfor-

performance ; performe
what thou hast promised,
though to thy prejudice ;
thinke thy selfe bound by
thy word, though without
oath or witnesse ; if thou
art not well able to per-
forme, consider thou wert
able not to promise ; a good
man measures his promises
by his ability, but he mea-
sures his performance by
his promise.

Account it the greatest
knowledge truly to know
thy selfe ; and the greatest
cōquest to subduethy self ;
not give way to thine own
lusts ; nor boast of thine
owne parts ; to do nothing

D 3 that

that is ill, nor vaine gloriously to tell of what thou doest well ; in all things to approve thy selfe a good man and a Christian, but not boast of it.

Place not Religion in talke only ; it is an easier matter to give counsell, than to follow it ; sometimes wee have knowne men to fall into those sins from which they have with great paines converted others ; but Christianity (as we say of Charity) begins at home ; it was *Christs* to *S. Peter*, *Art thou converted ? strengthen the brethren*, but first be converted

verted himselfe; hee may happily save others that is not saved himselfe, yet he will sooner save another that goes in the way of salvation himselfe; good doctrine is weakned much with ill life; he that will do good upon others, must first be good himselfe.

Speake nothing which thou would'st wish to recall; and do nothing which thou shalt need to repent; condemne nothing in a humour; nor maintaine nothing out of fashion; never defend a false cause, either to revenge a wrong, or to doe a pleasure.

D 4 Think

Think only the present time thine, for that which is past is none of thine; and that which is to come, it is a question whether ever it shall be thine; so the certaine time of thy life is very little, and the account which thou shalt certainly give of this life very great; and thy account is made greater by tarrying, but thy life lesse; so that to put off the finishing of this account till a farther time, is to make thy selfe a greater account, and have lesse time to do it in; nay, thou shalt answer for the neglect of that time wherein
it

it might have beene done,
and it may be denyed ano-
ther time to do it.

Measure not goodnesse
by good workes onely : a
Parrat may be taught to
speake well ; good words
cost us nothing ; and men
are for that Religion that
is cheapest ; it is an easie
matter to speake like a
Christian ; Satan himselve
can talke Scripture ; Cha-
rity consists not barely in
knowing , or discoursing
of what is good, but in pra-
ctising what we do know ;
in Religion not to doe as
thou sayest, is to unsay thy
Religion in thy deeds.

D 5 Ever

Ever expect death, though not wish for it; let thy last houre finde thee rather willing to goe, than contented to tarry; put not off amendment till another day, thou art not sure to see an end of this; provide that thy death-bed may rather finde thee fitted for God, than fit thee; and so order thy estate, and thy soule in thy health, that when death comes, thou mayest have nothing to do but to dye.

In point of reformation, first pluck out thy owne Mote; spend not thy time in exhorting others to the
keeping

keeping of the Commandements, and breakethem thy selfe; measure not thy goodnes by anothers want of it; nor measure thy want of goodnesse by others store of it; God doth not so: though thou art not so good as the best, yet while thou endeavour'st to be so, thou art good enough; *God* who workes in us both to will and to doe, doth in some case accept the will for the deed.

Reckon nothing which thou hast, thine owne; nor nothing which thou doest, at thine owne disposing; and use all, not as a Master,
but

but a servant, remembering thou must one day answer for them to their Master.

Do not murmur at thy condition, if meane; nor measure Gods blessings by thy wants, but by thy deserts; if God be better to others than he is to thee, yet while hee is better to thee than thou deservest, he is good enough.

In Christianity, not thinke to attaine the end; without the meanes; and if the same meanes do not in al produce the same effect, not to impute it to any alteration or deficiency in the meanes, but in the subject;

subject ; the meanes is the same, the parties are not ; all men are not alike hardened in sin, therefore all are not alike hard ; or easie to be converted ; sins are compar'd to diseases ; all diseases are not mortall, some humours spend themselves, others are not recovered, but with expence and danger ; and the same sicknesse is not remov'd with the same ease in all bodies, because there is not in all the same temper ; that physick doth but stir the humour in some bodies, which in others would utterly expell it ; it is with the sicknesse

ness of the soule, as of the body, all sins are not equal; all men are not equally sinful; either the sins may be lesse, or of lesse continuance; for custome, as it begets a greater liking of sin, so it leaves a deeper root; continuation of things makes them partly naturall, therefore we call custome another nature; settled impieties, like settled humours, doe not easily stir; though the meanes are the same, yet while the subject is not, it is no wonder that the effects are not; there must be the same disposition of the matter, as well

well as of the agent; it is not enough that the word be the same, if the hearers be not; as the same physick doth not worke or cure alike, nor the same seed thrive alike in all grounds, so neither doth the same word save alike, or prevaile alike with all. *Sodome* would have repented with those meanes which *Cora-
zin* did not; in thine impenitency therefore not to accuse God or the meanes, but thine owne selfe; in thy conversion, not to thank thy own selfe, or the meanes, but God, and the meanes under God.

Remem-

Remember that as there is one death which thou must prepare to meet, so there is another death^{wh} thou must study to avoide, the death of the soule; the naturall death consists in the dissolution of the soule from the body; the spirituall death, in the dissolution of the soule from *God*: and one day, of soule and body from *God*, which is the second death: now as we say of the naturall body, that the way to bee young long, is to be old betimes, so the way to live not long, but ever, is to dye betimes; if thou dye but
once

once while thou livest, the death of sinne; thou shalt live eternally after thou art dead.

Love nothing in this world too well, no, not thy selfe; think of the pleasures of this World, either as sinnes, or occasions of it; and the other more necessary things of it; though they have thy presence, let them not have thy heart; & use them, rather because thou want'st them, than because thou likest them; and so provide, that thy death may bee the beginning of thy happinesse, not the end of it.

Ever

Ever suspect, ever
feare
For to bee too happy
here;
Lest in Heaven thou have
lesse,
(If any) for this happi-
nesse;
Seldome any have I
knowne
To have Heavens more
than one;
All the pleasures of this
life
They are usefull, but a
knife;
I may warme me by their
fire,
But take heed of comming
nigher;
Yet

Yet in this is danger
still,
He that warmes, is after
chill;
Oh IEHOVAH, but with
thee,
Is there true felici-
tie;
All this sublunary trea-
sure
Yeelds but counterfeit of
pleasure;
Silken cares; Kings of
clouts;
Full of torments, fears, and
doubts;
Trifles, dangers, baited
hookes
Shadowes, only shape and
lookes:
Of

Of what we call the, worse
than naughts,
Snares; temptations, if not
faults;
Whether it bee birth, or
place;
Beauty, and the pride of
face;
Honour, wealth, or higher
yet,
That they call a Favou-
rite;
Like a shadow on the
Sunne,
Have their being, and are
done,
From anothers like or
frowne;
So they rise, and so goe
downe;
They

They are got and kept with
feares;
And are parted with, with
teares;
And accounted for with
horror,
And the Dives is the poorer;
When that finall day shall
come;
(A dreadfull day indeed to
some)
And wee answer for their
use,
Then to want them wee
would choofe;
So then, much of these to
aske,
Is to begge thy selfe a
taske,
A

A beggery, for thus to
be

Is the greatest pover-
ty:

All thou hast is on the
score,

What is that but to bee
poore?

Adde to this, it doth not
last;

And happiness, is torment,
pass'd.

It may bee present, so thy
boast

Is but may bee at the
most:

In Heaven onely is their
blisse,

That ever shall be, ever
is;

Worldly

Worldly laughter is not
mirth.

*Borne and buried in the
birch;*

*Where o God there wants
thy grace,*

Mirth is only in the
face:

O God thou art, enely
thou,

To morrow, yesterday, and
now:

To thee my selfe, my time,
I give,

*All that I have, all that I
live.*

Deliberately to move to
any businesse is proper to
man; headily to be carried
by desire, is common to
beasts;

beasts ; in civill actions be led by thy reason, not thy appetite ; in divine actions, by Religion ; and doe nothing that may forfeit either thy reason, or thy honesty ; measure the goodnesse of things by their lawfulnessse , not by their profit ; nor bee drawne to doe ill for advantage ; not intend thy particular good, with the forfeiture of the generall.

In Religion publish nothing which thou darest not stand to ; nor libell against the truth ; if thou think it is not the truth, why doest thou publish it : if thou

thou thinkest it is the truth
 why art thou ashamed of
 it? such are betweene two
 Rocks, either of which
 splits them; for either they
 sinne in publishing that
 which is a lye; or else ha-
 ving published it, they sin
 in being asham'd or afraid
 to stand to it, which they
 think is the truth: true gold
 flyes not the Touchstone,
 a good mans actions are
 such as he feares not to be
 discovered; it is a signe
 their workes are ill, when
 they dare not ownethem;
Oderant lucem, is our Savi-
 ours note of such; if it
 bee the truth, they ought

E not

not onely (in some case) to owne it, but to dye in it ; if it be a lye, they ought not to live in it, much lesse to give it life ; every lye is a sin, but to print a lye, is to justifie a sin ; and in Religion to print a lye for truth, is to father a lye upon *God* ; a good Man will publish nothing in *God's Name*, to which he dares not set his owne.

Measure not thy selfe by what men say of thee ; they may mistake thee ; it is their sin, not thine, if others slander thee ; to be ill spoken of, and undeservedly, is neither thy fault, nor alone

alone thy case; *Christ* himselfe was thought a Wine-bibber; and *S. Paul* mad; if ill tongues could make men ill, good men were in ill taking; never regard what any can say against thee, but thine owne conscience; though all the World condemne thee, while God and thy self do not, thou art innocent enough; the wickednesse of ill tongues doth but dirt themselves; the mire that is cast upon thee is not thine; care not to have ill men speake well of thee; it may bee if thou wert worse, thou should'st heare
E 2 better;

better; *Parcit cognatis maculis similis fera*; the divell doth not accuse his owne; if thou wert one of them they would speak more favourably; be carefull to be cleane to God, what ever thou art to the world, and bee slow in soyling and blacking others; if they are not so cleane as thou couldst wish, their foulness be to themselves; let them bee never the fouler for thy mouth; they that are forward in censuring and accusing others, are usually such themselves.

To al thy promises need
no other bond but thy
word;

word; nor no other witness but God; be carefull never to promise any thing of which thou shalt wish to bee forgiven the performance; nor plead either want of ability or testimony; an honest man doth not promise more than he meanes; nor a wise man more than he is able.

Be not a servant to those things which thou shouldst command; thy money, thy body, and thy appetite, or thy sensitive part; but use thy estate, to serve thy body, and thy occasions; and thy body to be subservient to thy soule; and thy

soule to serve God ; thus while either of these serve in their proper office, God is serv'd in all ; if thou art commanded by the first of these, thou art neither thine owne Master, nor fit to be Gods servant.

Resolve nothing but upon good ground, nor alter thy resolution but upon good reason ; not constantly to waver, nor obstinately to persevere in things ; to heare others judgements besides thine owne, and if right, to submit to them ; not to thinke it a disparagement, that there are wiser than thy selfe ;

selfe ; to think it a fault rather to stand in an errour, than to fall into one ; not choose to defend a lye, rather than descend to yeild to others in that which is the truth ; to maintaine an opinion because it is thine, not because it is true, is to maintaine thy selfe, not the truth ; and to preferre thy selfe to the truth.

So farre intend thy profit, as that thou still subject it to your religion ; not make thy commodity the sterne of thy conscience ; he was not the best Disciple that had the bag ; so procure or continue to thy

selfe a place upon earth, as that thou lose not thy place in heaven.

Learne not to examine thy selfe by what thou art not ; as the Pharisee, not like other men ; and while some others are worse, to think thou art wel enough ; we measure crooked things by that which is straight, not by that which is more crooked ; the rule of goodnesse is Gods Word, not other mens deeds ; not to measure the straitnesse of thy life, by the crookednesse of anothers ; he that measures his beauty by anothers deformity , may
still

stil be unhandfom enough; if a drunkard shall measure himfelfe by fome debauchedneffe, he will feeme a sober man: in the day of judgement, God will not examine thee by what others were, but by what thou wert commanded to bee.

Plead not for licentiousneffe of life, under liberty of conscience; as if Christian liberty consisted in doing what they list; or that Christ hath so freed thee from the yoke of the Law, as that thou art not stil subject to the commandments; not thinke that

E 5 Christ

Christ was therefore obedient unto the death, that thou shouldst be tied to no obedience of any thing during thy life ; that the merits of our Redeemer hath obtain'd, not that the Commandements of God should not stil be observ'd; but that the not sufficient observing of them, should not be imputed.

Make not other mens sinnes thine by imitating the; nor thine other mens, by teaching of them ; doe nothing in which thou wouldst not be follow'd ; follow nothing of which thou canst not well justify the doing. Affect

Affect not much business, especially of other mens; yet to hate idlenesse; to use recreations, but not dwell in them; to affect rather what is needfull, than curious; not to overdoe; and in all these things to suffice nature, not humour it.

Be slow in choosing a friend, but slower in changing him when thou hast chosen; be curteous to all, but inward onely with a few; thou mayest use that freedom to a friend, which thou wilt not to every acquaintance; thy acquaintance is but thy neighbour, but thy friend is thy selfe.

Scorne

Scorne no man for his meanenesse, and humour no man for his wealth; do nothing to please any whereby thou shalt displease God; never be drunk to please the company, or thinke it uncivility to part sober; or cease to bee a good Christian, that thou mayest be thought a good companion.

Be displeased with nothing which God doeth, and as neere as thou canst, doe nothing wherewith God is displeased, doe all thou doest as in Gods presence, and speake all as in his audience; and let neither

ther thy words nor actions
be such, as to which thou
mayest willingly desire
Gods absence, or not de-
fire his assistance.

It is the goodnesse of
God to us, that is the cause
of the love of God to us ;
and it is the goodnesse of
God in us, that is the cause
of the love of God in us ;
confesse that the good w^{ch}
thou receivest is not for
thine owne sake, nor the
good which thou doest is
not by thine owne power ;
it is the mercy of God that
moves him to doe for us ;
that inables us to doe that
which pleaseth him.

Account

Account that good which is lawful, not which is profitable ; and endeavour rather to serve God than thine own turne in al; make these two the rule of thy self, justice and godlineffe, and thou shalt fullfill the dutys of both Tables, God and thy neighbour.

Not repiningly to complaine of thy sufferings of this life ; since it is partly in thy power to make the blessings ; and if to make them blessings bee in thy own power, then that they are otherwise it is thy own fault; God intends amendment in it, if it doe not amend

mend thee, thou makest it a punishment, not he.

Labour to see thy owne mortality in other mens deaths; and thy own frailty in other mens sins; and since thou must shortly die, be afraid to sin; and so order thy sins, as thou mayest not be afraid to die; that thy sins doe not bring thee to a worse death, and that this death may lead thee to a better life.

Do what thou art commanded, not what others doe; make no mans example a rule, not the best mans; all may erre; and he that in all things followes him

him that may erre, will be sure in some things to fall into errour.

Call to thy minde often what thou hast done; and then compare with it what thou hast suffered; & what thou hast received; and when thou shalt finde, that thou hast received more good than thou hast done; and hast done more evill than thou hast suffered; fear that there is lesse good behinde for thee, and more evill; and therefore betake thee to repentance, and a new life; and by that thou mayest prevent the evill which thou hast deserved
to

to suffer, and procure to thy selfe, though not deserved, a reward of that good which thou hast done.

Let it not trouble thee that some others have livd longer than thy selfe; not the length of thy life, but the goodnesse is the measure of thy happinesse; if thou hast lived well, thou hast lived long enough; if thou hast not lived well, thou hast lived too long.

Never think it too soon to repent, thou dost not know how soon thou mayest dye, and after death it is too late; he that puts off his

his amendment with hope of living, loseth eternall life in a presumption of this.

Intend rather the effecting of a publike good, than a particular, for by intending onely thy particular good, thou mayest doe wrong to the publike, whereas thou canst not effect a publike good without thine own good in particular; for what ever is beneficiall to the whole, cannot be prejudiciall to the parts; so then thou being a member of the whole in performing a generall good, even by that thou art

art so farre good to thine
own particular, as thou hast
an interest in the generall;
whereas by seeking thy
private good with the neg-
lect of the publike, thou
doest both decline from the
common nature of things,
and from the nature of
goodnesse, which is by so
much the more good, by
how much it is good to
more, and doest rather that
which is good to thee, then
what is truly good in it
selfe; this is to make thine
owne selfe and thy advan-
tage the rule of goodnesse,
that should'st make good-
nesse the rule of thy selfe
and

and thy actions.

Think that in death thou dost not lose a life, but exchange one; death is but a change; and therefore not to feare a change, that art every day so acquainted with changes; every change is a kinde of death, in as much as that which it changeth from, doth die to what it was; if the beasts and creatures themselves did not change from what they are, how should we be fed? Nay, if their skins and clothing did not change from it's naturall use to them, how could it be usefull to us; if the Sun
it

it selfe did not change his place; if the yeere, and the parts of the yeere, did not change, how should wee either have life or necessaries? thou then that doest thus subsist by changes, why doest thou feare a change? especially considering that other things being ever altering in themselves, doe yet ever continue alterable; whereas we changing but once, and for the better, shall ever after remaine immutable; so that to be loth to change, is to contradict what thou doest; to feare a change, and yet love a life that is full of changes. If

If God have made thee handsome, let not that make thee proud; beauty is an ornament; doe not thou make it a snare; why should'st thou have cause to wish that thou had'st beene ill favour'd: show nothing naked of thy selfe to others but thy face, and that only that thou mayest be knowne, not seene; be curteous to all, but not familiar; stay not to heare thy handsomenesse prais'd; much lesse to praise it; think no time so ill spent about thy selfe, as in dressing; nor no money, as in fashions, yet in neither be ridicu-

ridiculous, allow for both; acknowledge no beauty in thy selfe, but of the mind, nor strive for none; if God have made thee beautifull in others eyes, let it be thy care to make thy selfe so in his; beauty without grace, is the greatest deformity.

In Gods house and businesse forget thine owne; be there as a member of the Church, not of the Common-wealth; empty thy selfe of this world, thou art conversant in the next; let al thy senses have no other object but God; let thy eares be open, but thy eyes shut; if anothers beauty draw

draw thy eyes from God, that beauty is become thy deformity, and hath turn'd God's eyes from thee.

Love no woman, but a wife, and use no familiarity with her, but in publike; thou knowest not whether it may grow; many have thought no hurt in the beginning of those things that after have proceeded to impiety: and in all thy behaviour, examine not what thou doest, but with what minde thou doest it, else that which happily in it selfe was indifferent, is to thee unlawfull; to a good minde, all company

pany is safe, and all familiarity is harmlesse.

*Tis the minde that makes a fault;
Else such things would not be naught;
Hee that can (and is no lyer)
Sporte and talke without a fire;
Can be curteous, can be kinde,
And not kindle in his minde;
And can touch a womans skin
As his owne, not stirre within
Doth salute without delight,
And more would not, if he might,
Nor scarce that; whom thus to bill
Manners teacheth, not his will:
Nor with hand, nor lip, nor eye,
Doth commit adultery;
But see and salute each other
Woman, as he doth his mother;
As the Nurses harmlesse kisse
To her childe is, such is his,
Without pleasure, without taste,
With a minde, a thought as chaste*

F

As

As Turtle ; till thy minde be such,
Doe not looke, nor sport, nor touch ;
Or at least till this thou can,
Sport, and talke, and play with man ;
Not with woman, for if faire,
Thou wilt finde, or make a snare ;
Nay, although thy minde be such,
Doe not toy, nor sport, nor touch ;
For although thy thoughts be good,
Yet thoughts are not understood
But by actions ; so therein
May be scandall, if not sinne :
Who exactnesse will fulfill,
Must forbear things seeming ill,
Not that are, but might have beene,
Or that may be construed sinne :
Men judge thee ill or innocent,
By what's seene, not what is meant :
Then untill all mindes be such
Thinke a Look, a smile too much.

Love

Love thy Neighbour as thy selfe in the kinde, unfainedly ; but love thy friend as thy selfe in the degree ; doe as much as thou canst, but love more than thou canst doe; he that doth but little for his friend, because his ability is so, loves more, than hee which doth much, but lesse than he is able.

Revenge no injury though thou canst ; and requite every curtesie if thou canst ; yet shew that thou art willing to requite a curtesie where thou art not able ; and shew that thou art able to revenge a wrong

F 2 (if

(if thou canst) though thou art not willing; so by shewing that thou couldst revenge this, thou wilt happily prevent another; and by not revenging it thou wilt prove thy selfe better then thou shouldst; for to revenge a wrong done, is to doe a wrong to God; so thou wilt be guilty of doing that which thou complainest of, and therefore unjustly complainest of that which thou thy selfe doest.

Let thy conceit of thy selfe bee low, but thy desires high, even as high as heaven; think thy selfe not worthy

worthy of the least good,
yet by the grace of God
capable of the greatest :
thinke often upon Christs
death, it wil sweeten thine;
and account it his, he ac-
counts it so; he dyed not
for himselfe, but for thee,
and if thou live not to thy
selfe, but to him, then he
lives not for himselfe nei-
ther, but for thee, to make
thee partaker of eternall
life, which already thou
hast in the certaintie,
though not in the fruition,
and believest all this and
more, very humbly, but
very confidently.

That thou mayest avoid

F 3 sin,

fin, avoid the occasion of it; as he that complaines of heat removes farther from the fire: omit no opportunity of doing good; & do no evill though thou hast opportunity; it is a greater commendations of thy goodnes, that thou mightst and wouldst not.

Meditate often upon thy death, thou wilt like it the better; and often upon the next life, thou wilt like this the worse; thinke of this World as a thing intrust, and provide to discharge it; account nothing thine owne, but as being shortly to give an account of it to the right owner. Be

Be not angry without cause; bee merry without offence; admit a seasonable anger; and shun an unseasonable jest; be moderate in both; do not forget thy selfe in thy anger, nor thy friend in thy mirth; by the one thou wilt be burthensome to thy selfe, by the other to the company.

Love the body, but subordinate to the soule; the Tenant is more noble than the House: the most beautifullest body is but a body of earth; and the Jewels which adorne it are but stones in the earth; and the gold and silver which it

prides in, are veines in this
earth; the clothes which
thou wearest, were the
cloathing of some beast,
or the labour of some
Worme, or at the best, of
a man like thy selfe; think
then with what vile things
thou art made fine; which
yet do but make thee so in
the esteeme of others, not
truly so in thy selfe; and
doe but hide those parts
which thou art ashamed to
shew, not adorne that inner
part which doth truly shew
thee; therefore to bee so
much a Christian to prefer
that part which thou hast
common with Christ in
respect

respect of his humane nature, thy reasonable soule; or so much a man, not to preferre that part which thou hast common with the beast, an earthly body.

If thou art a Master, let thy family be aw'd rather by thy example, then thy word; be angry for small faults, it will prevent greater: commend and encourage those that doe well, they will do better; commendations of former goodnesse is a provocation to more.

Thinke upon this life as a current, ever running; do not hope to live long, but

F 5 be

be assur'd not to live still,
and account it thy comfort
that thou shalt one day
dye; to wish thy selfe ever
upon earth, is to wish thy
selfe ever out of heaven.

Be imploy'd only in such
wayes as thou wouldst not
blush to be met in; *Tamar*
goes disguis'd, when to
play the harlot: tell no-
thing of another which
thou wouldst not have told
him; believe nothing of
another which thou mayst
not tell; doe not construe
seriously what is spoken
but in jest, and so beare
those jests, which may be
construed to earnest: heare

no

no ill of a friend, but reply
and speake no ill, though
of an enemy.

In thy house, let thy en-
tertainment bee free, not
costly; bid thy friends wel
come to thy ability, not
beyond it; never make one
meal so, as thou must be
faine to fetch it up out of
many; be hospitable, but
provident; thinke nothing
too much for thy friends,
which is not too much for
thy estate; hospitality bids
thy friends welcome; and
providence makes thee a-
ble to bid them welcome;
if hospitality be the life of
neighbour-hood, provi-
dence

dence is the life of hospitality; he is not thy friend that expects more than thou art well able; thou art not thine owne friend if thou doest lesse; to live above thy meanes is folly; to live too farre below thy means, is a disparagement; doe all like thy selfe, so as may neither weaken thy respect, nor thy estate.

Love not ill company, lest thou learn the ill of the company; it is hard, not to bee like the company thou keepest; it is rare, if we deny not Christ in *Caiphas* his house; with *Solomon*

mon, it is hard having the Ethiopian without her Idols; we see people change their complexion with the Climate; Vessels smell of the liquor they containe; by ordinary communication in the wayes of sinners without a great deale of care you will communicate with their sinne; *With the froward, thou wilt learne frowardnesse*; he that goes to the meetings of wicked men, will come a wicked man out; or to say the best, worse than he went in: for thy conversation, let this bee thy rule, if thy company bee better, imitate

imitate them; if worse, convert them; if equall, and as thou art, joyne with them.

Feed the poore often at thy dore, sometime at thy Table; whatsoever thou givest to Christ in his members, he will one day give back againe to thee in thy person; it is but just if God deny thee thy daily bread, if thou daily deny him the crummes.

Let it not trouble thee what is talk'd of thee when thou art absent, more than what will be talk'd of thee when thou art dead; an ill report doth not make thee an ill man; be carefull to
doe

doe nothing that deserves to be ill spoken of, let it not trouble thee to bee ill spoken of undeservedly.

Let thy prayers be frequent, thy wants are so; and thy thanksgivings frequent, thy blessings are so: pray daily at home, and if thou canst, at Church; *God* is every where, but there hee hath promised to be; misse not the confession and absolution, unlesse thou hast no sinnes to confesse, or carest not to bee forgiven them.

Thinke not the worse of the ordinances of God for the sinnes of the Preacher; those

those that are ill themselves, may yet be instruments of good to others, God hath promised his blessing to the thing, not to the person; the sacrifices of *Elies* sons were effectual for the people; it is not the peoples fault that the Preacher is wicked, and as it is without their fault, so it is without their prejudice; it was our blessed Saviours of the Pharisees, *After their sayings doe ye*; wee must follow their sayings whose deeds we may not; thou mayest not refuse the word of God from any, if they teach what they should

should, though they doe not what they teach; the wickednesse of the messenger doth not abate the power of the meanes; as the intemperance and debauchednesse of the Physician doth not hinder the working of the physick.

Remember often that thou art a Christian, and doe nothing that may disprove it; be not a law to thy selfe, but be regulated by that which is a law to us all, the word of God; study not much how to make thy life longer, but better; consider that the longer thou art here, the longer

longer thou art from *God*:
let it be thy care rather to
lead a good life, than a
long; endeavour to thy a-
bility to do wel, and grieve
that thou canst not do bet-
ter; doe not wrong to o-
thers; forgive the wrongs
which others doe thee;
strive what thou canst to
keepe a good name; but ra-
ther a good conscience; if
men mistake thee, comfort
thy selfe that *God* which
shal reward thee, doth not;
looke-upon the necessities
of others, not as a stranger,
but a member, as thou
would'st have *God* looke
upon thine; be good to all,
God

God is so; but with a difference, *Especially to the household of faith*; cherish no sin in thy selfe, & countenance none in another; acquaint thy selfe rather with the commandements of God, than the decrees; and conclude of thy salvation to thy selfe, rather by a diligent observing of his reveal'd will, than by searching into his secret will; let not the changes of this World, to preferment or want, make thee either fond of thy life, or weary of it; be contented to live, but be desirous to dye, *To bee dissolv'd, and to bee with Christ;*

Christ; and if thou canst not attaine to perfection upon earth, aime at it.

Let thy first care be to be good thy selfe, thy next care to make others so; be not a Christian in shew only, yet in every thing shew thy selfe a Christian; doe nothing but what is good, and speake nothing but what is truth; hee is the best Christian that speakes well, and doth as hee speakes.

If thou would'st know who is a Christian, he
Whose holy words are seconded with deeds;
For by the fruit we must judge of the tree;
Men doe not gather Grapes, or Figs of Reeds;
We judge of what he is, by what he beares;
And beare he doth not only blade, but eares.

Slow

Slow to revenge a wrong, not to forgive;

Whose goodnesse is not onely to the eye;

Thinke rather how to dye, than how to live;

And yet is dead to sin before he dye:

And who lives here on earth, and dyes to sin,

When he is dead, his life doth but begin.

Who

Meditations.

Who doth, not what he likes, but what he may;
 And askes, what may I, to, not of himselfe,
 But of Religion and the Scriptures say,
 Who is his owne rule, runs upon a shelve;
 Who though he might, he would not be deboise,
 Is good, not of necessity, but choyce.

That

That makes not opportunity his Band;
(Occasion sometimes doth invite a sin)
To may and will not, is the Christians land;
He's guilty that is out, but would be in;
But being tempted, or but not withstood,
Not to be evil is a double good.

That

That can revenge a wrong, but doth forbear it,
And to be slow to malice, is not sloath:

Speakes only what is truth, but will not sweare it;
Nor second every trifle with an oath;

That likes no vice, though fellow'd with a throng,
Who measures truth by voices doth it wrong.

Some

Some good he doth, yet faine he would doe more;
To would be better is an act of grace;
His minde is rich to Christ, his power is poore;
God mend his power, and he will mend his pace:
Meane time God likes the will, and in his Sinne
What we would do, is in the acceptance done.

If

If yet he doe, (as who did never ill,
Who is without his errors?) yet is this
The error of his frailty, not his will;
He doth indeed, but grieves to doe amisse;
To sigh and grieve for what we cannot doe,
Is to come short, and yet to do it so.

G 2

Yon'll

You'l say then Christianity is hard,
What good was ever easie? where the gaines
Are greatest, Wkely there the way is barr'd;
Double renoune is had with double paines;
Who so doth follow Christ, doth pitch a field,
Tis lesse praise not to fight, then not to yeild.

Worldly

Worldly advancements are not had with ease;
And want is the inheritance of Neth:
Wouldst thou do lesse for Heaven then for these?
Tis fit who would have one, he should have both:
The gaine with hardnesse, thus it is lesse hard;
The danger's great, but so is the reward.

G 3

Let

Let it trouble thee more to do a fault, then to heare of it ; if thou art ill spoken of by another, first call thy selfe to account ; before him, it may be thou deservest it ; be more sorry that it is true, than that it is knowne ; if false, it is not thy fault that thou art bely'd ; it is thy comfort that it is a lye ; doe not think to be ever free from censure, here, nor sometimes from faults ; he is the best man that erres seldomest, he is more than a man that never erres.

In Religion receive no opinion upon credit, and
vent

vent none upon discontent; bee of that opinion that may save thee, rather than that may raise thee; let not the doores of thy lips move upon the hinges of another mans tongue; speake what thou thinkest, not what others speake: so follow good men, as remembering they are but men; goe rather the way which you ought, than the way that is gone; make others companions but not copies, or so farre copies as they agree with the Original.

Take whatsoever God doth, thankfully; and doe

whatsoever he commands
cheerfully ; labour to
make a good use of ill
accidents; hate every mans
sin, love every mans per-
son, and love no mans sin
for the persons sake.

Feare rather to doe ill,
than to suffer for thy ill
doing ; he that truly feares
sinne shall never feare pu-
nishment ; think upon the
goodnesse of **G O D** and
thou wilt love him, and
thinke upon the justice of
God, and thou wilt feare
him, & so by consequence,
love that which may free
thee from this feare ; and
so betweene these two,
thou

thou wilt feare to doe any thing against him whom thou lovest, and thou wilt at (least) not love to doe any thing against him for feare.

If the actions of another reflect to thy harme, examine not what is done; but what was intended; and if hee intended no ill, thinke hee hath done thee none, though in effect hee have; willingly doe no wrong; winke at those wrongs that are unwillingly done thee, **G O D**, doth so, and measures what wee doe by what we meant to doe; he that

G 5 shot

shot at a marke and kill'd a man, by the Law of God was not held a murderer ; God that workes in us both to will and to doe , as hee doth sometimes accept the will for the deed ; so hee doth usually measure the deed by the will.

Doe not easily entertaine a friend , nor easily part with him ; thinke him no true friend, whom one injury can make thine enemy ; or that accounts every errour an injury ; he must have no friends, that will have a friend with no faults ; make no man
thine

thine enemy by doing him wrong; become not an enemy to every one that wrongs thee, account every man thy neighbour, though thine enemy, that needs thee.

In Religion look to the end but by the meanes; thinke not to partake of what God hath promis'd, but by doing in some measure what hee hath commanded; though heaven bee had without our desert, yet it is not had without our paines; then mayest thou hope that God will be as good as his word to thee, when thou
sincerely

sincerely endeavourest to bee as good as his Word commands thee to bee towards him.

Doe nothing which is ill, nor every thing which is lawfull ; measure not thy liberty by the lawfulnessse of the thing, but the expediencie ; many times an unseasonable good, though it bee not ill in it selfe, yet it is, in the occasion of it ; hee which will at no time forbear to doe something which hee may, will at sometime doe something which he may not.

Be content to heare of
anothers

anothers prayſes before thee without repining; and to tell of anothers praifes without detracting; to ſpeak well of all men, or not at all; for as it is flattery to ſpeake that good of another which is falſe; ſo it is detraction, to ſpeak that ill of another unneceſſarily which is true.

Forgive the wilfull injuries of any, yet tell him of them; by ſhewing him his fault, thou ſhewelt him his duty; doe not love him leſſe for it, but truſt him leſſe; but if hee bee thorowly ſorry for it, bee thou thorowly ſatiſfied;
God

G O D askes no more for
thine; consider that to suf-
fer wrongs is common to
thee with Christ, and to
forgive wrongs is proper
to thee as a Christian;
G O D doth suffer such
wrongs to bee, that hee
may exercise thy patience;
and he commands thee to
forgive those wrongs, that
thou mayest exercise thy
charity.

So live as thou mayest
not bee afraid to dye, as
thou mayest bee assur'd of
a better life after death;
doe nothing which shall
need an excuse, or feare a
witness, and so use this
world,

world, as remembering you must account for it in the next.

Let thy discourse bee ever of goodnesse, but not of thine owne; or of the good which thou hast received of God, nor which thou hast done; if thy talk be good, thou doest at once both shew goodnesse, and teach it.

Be good without much noise; be provident without perplexedness; be merry without lightnesse; be bountifull without waste; live to the benefit of all, but to the service only of GOD.

If

If now thou art not perfect yet with these,
(As where is their perfection here below)
Yet they may doe enough to make thee please,
God accepts what we can, for what we owe;
Whilst thou endeavour'st to be what thou should'st,
If thou want'st power, tis enough thou would'st.

The

The cleereſt water is not free from mud;
She Sunne is not exempted from ecclips;
Here our perfection is but mingled good;
And he is more than man that never ſlips:
In all we doe, we ſomething doe amiſſe,
And our perfection imperfection is:

For

For the condition of our present plight
Is, that we would be better than we are,
Not a perfection ever but a height,
And we are good, but not without a scarre;
All things are like our selves, a mixture, then
God doth not looke that we should not be men.

FINIS. 28 MR 59
Gloria Deo.

